

(1)

THE  
PREDICTIONS  
OF  
Nostradamus,

Before the Year 1558.

FORETELLING

The Trial and Death of *CHARLES I.*

The Parliamentary and Protectorian Government ;  
The Burning of *London* in Sixty Six ; The Great Plague  
and *Dutch* War at the same time ; King *JAMES*'s  
Departure ; King *WILLIAM* and Queen *MARIES*  
Reign ; And the Humiliation of the King of *France* by  
the present Confederacy ; And the Reformation of that  
Kingdom ; And the Return of the French Protestants.

Considered in a Letter to —

**A**S for *Nostradamus*'s Predictions, I am satisfied from a  
thorough-examination of the Principles of Astrology, that  
it is a very vain thing to build any thing upon that Art :  
But there are some of his Rhapsodies that are confined to  
such individuating circumstances, as I would fain hear your thoughts  
about them. He has not mentioned *England* much above 20 times, in  
his many thousand Verses ; and yet here are near half that number  
of Predictions which have been fulfilled in our Age, to the greatest

A

exact

exactness, tho they seem incapable of being fulfilled above once, by the confining Characters of them. I will endeavour to render them more *literally* from the *French*, than others have done, that there may be no cavil about the sense of the words.

The Death of *Charles I.* is determined by these peculiar circumstances, never known before in the world; *viz.* The Death of a King of *England* by a Court of Justice, and that also by the Parliament; and this also after a time of Civil War in the *Netherlands*, as that of *Holland* and *Flanders* was, which ended at the Peace of *Munster*, 1647. It is also made to be succeeded by the Parliamentary Government, which no other King of *England's* Death or Deprivation had after it; and the *French* Alliance with the Usurpers is also added to it, just as the Royal Family was banished out of *France*.

Centurie 9. Quatraine 49.

*Gant & Brusselles marcheront contre Anvers,  
Senat de Londres mettra a mort leur Roy;  
Le Sel & Vin luy seront a l'envers,  
Pour eux avoir le Regne en desarray.*

*'Gainst Antwerp, Gant shall Brussels wish it bring;  
The London Senate put to death their King:  
The Salt and Wine shall then against Him be,  
For them to have the Reahn in Anarchy.*

By the *Salt* and *Wine* in the third Verse is meant *France*, according to the use of that same term in *Centur.* 5. *Quatr.* 34. and in *Centur.* 10. *Quatr.* 7. And, it is known, that the great product of that Kingdom for the King's Revenue, for Commerce with other Countreys, as well as for the chief support of its own Inhabitants, is their Wine and Salt; but is more especially its character in distinction from other Countreys, which it excels only in these two Commodities.

*Gant* and *Brussels* stand for the two general divisions of the Seventeen Provinces, as it is usual in this Book for Cities to signify Countreys.

The plainness of the terms in this Prediction, and the particularizing circumstances of it fulfilled to exactness, does strangely tempt one to be confident, that it could be no guess at a venture; and then it does also shew from the first and third Verses of it, that the stile of this Author is both figurative and prophetic, or mysterious.

Lord Crewe's  
Charity

This

This would make one very really believe, that the Protectorian Government was also foretold in the following *Quatraine*.

*Centur. 8. Quatr. 76.*

Plus Macelin, que Roy en *Angleterre*,  
Lieu obscur nay par force aura l'Empire ;  
Lafche sans foy, sans loy seignera terre,  
Son temps s'approche si pres que je soupire !

*In England King shall under Butcher truckle,  
A mean man force the Realm to him to buckle ;  
Faithless and lawless he shall bleed the Land :  
I sigh to think his time's so near at hand !*

Here we have an obscure person taking the Government upon him soon after the Butchery of a King of *England*, and forcing the Nation to own him : and that also against Oaths and Promises, and the Law of the Land ; and this also further determined to the times near *Nostradamus*. These circumstances shew the thing not capable of happening above once in the world. But when we find it also fulfilled in the Age next to *Nostradamus*, how is it possible not to be confident that these Verses can mean no other thing, but that single event only ? And in this there is neither figurative nor mysterious expressions. The fixing this to the same time of the King's Death, with which the Parliamentary Government is joined in the former, does also shew, that the Protectorian Government must be just almost at the same time with that of the Parliament, or force (as it is said) the Parliament to acknowledge it.

After this encouragement, who would not verily believe, that the burning of *London* in Sixty Six was signified in what follows ?

*Centur. 2. Quatr. 51.*

Le sang du juste a *Londres* sera faute,  
Brulez par foudres de vingt trois les six :  
La Dame Antique cherra de place haute,  
De mesme secte plusieurs seront occes.

*The just man's blood shall guile on London fix,  
By Lightning burnt of twenty three the six :  
The Ancient Lady shall fall from high place,  
And many shall be slain of the same Race.*

That which is rendred *twenty three*, does in the French signifie twenty three, as well as twenty threes. But *the six* in the French being plural, determines it best to Threescore and six ; and being used without a Substantive, it does in common use of speech denote only the date of years ; as *Six*, without any thing else joined with it. signifies in *Seventy six*, or *Eighty six* : and such an use of Numbers, with-

out any thing numbred, is very frequent in the *Predictions Admirables* of *Nostradamus*. — The term of *Lady* in the third Verse must, according to the use of Prophecy, signifie either *England*, or *London*, which is the same; as *Babylon* and *Samaria* are put for those Kingdoms, and are called Women, and *Ladies*, and Queens. And the character of *falling from on high*, joined here with the burning of *London*, is the same with those of *Babylon* in *Revelat.* chap. 18. together with the Antiquity and Greatness of it. So also in *Isaiah* chap. 47. and elsewhere. This propheticall use of these terms does determine their Application. — And the slaughter of many of the same *Sex*, or *Race*, does well fit the *Dutch War* to the *English* loss. — To apply the *Lady* to the falling of *St. Paul's Church*, is without example in the kind, and is inconsistent with what is said of the *Lady* in the next *Quatraine*.

And that the next *Quatraine* does belong to the same things, appears from the mention of all the same things in it which are in the former: as that of *just blood to be revenged*; *The great Lady* joined with a *City*, which by the name of the *City-port* is the same with *London* in the former; and lastly, because it is the next Stanza to the former, with all the same things in it; as may now here be seen.

Centur. 2. *Quatr.* 52.

La Grande Peste de Cité Maritime  
Ne cessera, que mort ne soit vengée  
Du juste sang par pris damné sans crime,  
De la Grande Dame par seinte n'outragée.

The City-Ports Great Plague shall not be ended,  
Until the death of just blood be avenged:  
Guileless; condemn'd, for gain, upon pretence  
To the Great Lady he had done violence.

Here the great Plague in Sixty Six is said to be for the same Crime that the *Fire* and *War* are said to be for in the former *Quatraine*: And the King's accusation is here made to be a Charge of *Treason* against his Country, under the name of the *Great Lady*. This is a very determining circumstance: but how can this signifie the profaning of *Paul's Church*?

These plain Predictions would make one take notice of *Nostradamus's* claim to inspiration in his Preface. And these being so very plain, one would expect something in him about so strange a change as the late Revolution was. Consider then the following *Quatraine*, which foretels the election of a King of England from the Low-

Low-Countreys, upon the loss of a former King; which cannot be conceived to be capable of being above once fulfilled.

Trente de Londres secret conjurerant  
Contre leur Roy. Sur le Pont l'entreprize:  
Luy Satallites la mort desgouterant.  
Un Roy eleu blond natif du Frize.

Thirty of London 'gainst the King devise;  
On him about the Bridge the Enterprize:  
His Guards for's death do with displeasure mourn  
Elected King a Dutch-man fair-hair'd born.

The thing being a Prophecy, *The Death of a King* may be only the loss of State, and Dignity; as it several times signifies in the *Revelations*. The *Bridge* shews the King's going away by water; the *Thirty of London* agree well with the 29 Lords mentioned in the *Gazette*, Decemb. 11. at *Guildhall*; the *Secret Conspiracy* is the term that *Nostradamus* and all Papists would give to that meeting.

The Queens Succession seems also to be plainly foretold,

Centur. 4. Quatr. 96.

La Sœur aînée de l'Isle Britannique  
Quinze ans devant le frere aura naissance,  
Per son promis moyennant verifiqué  
Succedera au Regne de Balance.

The eldest Sister of the British Throne,  
Fifteen years older than her Mother's Son,  
On promis'd terms fully unto agreed,  
Unto the Balance-Kingdom shall succeed.

The determining Characters of this Prediction are, 1. The eldest Daughter of *England*. 2. Born 15 years before a Brother, that is, the Duke of *Cambridge*, Anno 77. 3. Her admittance to the Throne upon condition, or a Bill of Rights first declared. 4. Succession as a Sovereign Queen. 5. With the Title of *France*, as *Balance* or *Libra* signifies here, and in *Quatraine* 42, 61, 70. of *Century* the fifth. And *Orange* is also in *France*; why not then a Kingdom to be hoped for there? That the *Salique Law* shall be abrogated in *France*, is this Author's mind in *Quatr.* 38. *Centur.* 5.

And the present King of *France's* Humiliation in *Orange* by the present Confederacy, seems promised fairly from hence.

Predictions Admirables 5.

Celuy qui la Principauté  
Tiendra par grande cruauté,  
A la fin verra grande Phalange,  
Par coup de feu tres dangereux.  
Par accord pourra faire mieux,  
Autrement boira suc d'Orange.

He who the Principality  
Shall keep with cruel Tyranny,  
At last shall see a dreadful Troop,  
Most dangerous for him to give fire,  
Better by agreement to retire,  
Else juice of Orange he shall see.

Orange

*Orange* in the last Verse fixes the *Principality* in the first Verse to that only. And never was there such a *Tyrant* in it, as now; nor ever so dreadful a *Troop* of Confederates against him.

This is still further confirmed by these following Predictions.

Centr. 6. Quatr. 1.

Autour des Monts Pyrenées grand amas  
De gent estrange secourir Roy nouveau  
Pras de Garonne, de grand Temple du Mas  
Un Romain Chef le craindra dedant l'Eau.

*About the Pyrenæan Hills, great Bands  
T'assist a new-made King from Foreign Lands,  
Hard by the Garonne, the great Temple near,  
A Roman Chief Him in the Sea shall fear.*

The *Garonne* in the third Verse determines the signification of *About the Pyrenæans* to any part of *South-France* Eastward. And, the *Roman Chief* must be the *King of France*.

With this agrees Quatrain 9. Centr. 3.

Bordeaux, Rouën, & la Rochelle joints  
Tiendront autour la grand Mer Oceanus;  
Anglois, Bretons, & les Flamans conjoints,  
Les chasseront jusques aupres de Rouannes.

*Bordeaux and Rean and Rochell join'd shall be,  
To keep the Coast of the great Ocean Sea:  
Dutch, English, and French Britains all united,  
Shall chase them to Rouannes sore afrighted.*

In the following Quatrains we have the Reformation of the Kingdom of *France* about this time.

Centur. 5. Quatr. 51.

La gent de Dace, d'Angleterre, & Polonne,  
Et de Boeme feront nouvelle ligue  
Pour passer outre d'Hercules la Colonna  
Barcins, Tyrrhens dresser cruella brigue.

*The English, with the Poles, and men of Dace,  
And the Bohemians, shall agree to pass  
Hercules Pillars by a new-made league,  
Spaniards and Tuscans drive on the fierce Intrigue.*

Quatr. 52. Ibid.

Un Roy fera, qui donra l'opposite  
Les Exils elevz dessus le Regne  
De sang nager la gent cast Hippolyte  
Et florira long temps sons telle enseigne.

*To this a King shall opposition make,  
The Exiles into the chief places take:  
In blood, Hippolyta-like, the Ghost Tribe lays,  
And long time shall be flourish in that way.*

The *Opposition* mentioned in the last Quatrain, does necessarily tie it to that before it; and the Confederacy in the first Quatrain had never



never any thing like it in the world, but the present Confederacy against the King of *France* and the *Turk*: It is a Confederacy from all parts of *Europe*, East, West, North, and South. And from thence it appears, that by *passing Hercules Pillars*, must be meant the Latin use of that phrase; that is, To go to the end of the world; which join'd with a great Confederacy, must signifie in Prophecy a very great design of Conquest. For, that it is not to go to *America*, appears from the situation of some of these Countreys. The King mentioned in the second *Quatraine*, against whom this Confederacy is, must be a Romish King, who has Monks and Friars in his Kingdom, as the *Chast Tribe* or People must signifie: And then the King must be the King of *France*: for there is no other Romish Prince excepted out of this Confederacy, but He. *Barcius*, or *Barcelonians*, stand for *Spaniards*, as *one City* is generally used in this Book for the whole People of that Nation. So also may *Tuscans* stand for *Italians*. Thus then do we see: all here tied to this present juncture. And then the raising the *Exiles* above all, must signifie the advancement of the exil'd *French* Protestants to govern that Kingdom; and the *Chast Tribe* slain, must be the *Monks* and *Friars*, for rebelling against the Change: This is well expressed, by likening it to the Case of *Hippolytus*, who was torn in pieces for refusing to lie with his Mother-in-law; the true Church being but the Mother-in-law to those people, who will be pressed to enter into her Bosom and Embraces, but will judge it to be Spiritual Adultery. This agrees well with the 7000 to be slain upon the *Ascension of the Witnesses* in the 11th chap. *Revelations*, ver. 13. Upon this Reformation of *France*, the King is said to flourish a long time in this way; which intimates, that the Conversion shall be lasting.

From a reflection upon the late Revolution, compared with the other changes of the State of *England* within these hundred years, we may observe the fulfilling of what follows, contrary to all examples of the neighbouring Countreys round about us.

Centur. 3. Quatr. 57.

Sept fois verrez changez gens Britanniques  
Taints en sang en deux cens nonante ans.

In ninety and two hundred years, you'll see,  
England seven times with blood well changed be.

This Change of *England* must be either *seven Conquests* of it by Foreign Nations, or *seven Changes* of the Governing Power of it with-

in it self. *Seven Conquests of Foreign Nations* is unconceivable and unparallel'd for that compass of years. It must then be seven Changes of the Governing Power of *England*. *Nostradamus* wrote this in the time of *Q. Elizabeth*. The first Change then was to *Kings*; the next was the *Parliament* after the Death of *Charles I.* Then *Protectors*; then *Kings* again: for the bustles after the *Protectors* were but a state of Anarchy, and struggles only for the King's return, which began with *Sir George Booth*. And besides, the whole interval was so small, not above one year, and three Scuffles of unsettled Powers only in that time, that none can account them settled Governments. Wherefore *Kings returned* were the fourth Change; and the late change to King and Sovereign *Queen* is the fifth; and we see it necessary from thence to have one Change more, and very likely two, before this Generation passes away. The *Blood* mentioned with the Changes, may signifie only the trampling down all opposition against it, or the end of the Plotters against the Government.

Thus you see with how little allowance for Prophecy, or mysterious expressions, these things are verified. But what to ascribe the Predicting Power to, I leave to your self. *Nostradamus* pretends to Inspiration, as well as to Astrology; and indeed, as I see many lucky hits from Astrology, without the least grounds from the force of its Principles: why may there not be the hand of some unseen Spirits in it, either for good ends, or to draw in some to a too great trust in unreasonable ways? The famous stories we have of *Nickson's*, and other ordinary persons Predictions, which can very hardly be doubted of, do satisfy us, That men need not be very Wise, nor be extraordinarily Holy, to foretel things truly, where they have no grounds or reasons for it. However, I hope I have given you some diversion in this, and desire your opinion of all. I am

Your &c.

London: Printed for Richard Baldwin, near the *Exford-Arms-Inn*, in *Warwick-Lane*. 1697



